



"TO WAKE THE SOUL BY TENDER STROKES OF ART,—TO RAISE THE GENIUS AND TO MEND THE HEART."

WEDNESDAY, NOVEMBER 7, 1804.

ESSAYS.

THE PASSENGER—No. IX.

THE Doctor continued his remarks, by observing, that of the five particulars he had enumerated, the *first* was to distinguish the worthy among the indigent; and this, said he, would be an easy task, for I would have the records of the intelligence-office at all times open to receive the names of persons who might be recommended, by two or more respectable citizens, as worthy the attention of the society.

The *second* article was to reduce their necessities; this could be done only by a fund, the means of raising which, I will hereafter describe. With this fund, tenements should be built, at as little expence as would render them convenient and comfortable for small families. These tenements, should be rented to those of the deserving characters who should want them, for a sum not exceeding a certain rate per cent on the cost, which rate should be the interest of the money, with a moderate addition for repairs. They would hereby save a great part of the expence of house-rent, and be more comfortably accommodated; for no class of people pay so heavy rents as the poor.

My *third* article, which was to withdraw bad examples would be embraced by the foregoing measure, for in these tenements, only the most deserving would be collected, and if bad examples should be exhibited by any of them, a complaint to the society would immediately cure or remove the evil.

The *fourth* article was to reward their goodness; this would be partially done by the foregoing measure, and to carry it to further extent, a part of the funds should annually be laid out for the purchase of fuel in the season when it could be bought most advantageously; this should be sold to the tenants as they might want it, and to others whom the books should recommend, at the original cost and charges, with a small addition for the interest of the money; hereby an important article of the necessities of life would be provided for them on as good terms, as it could be procured by the rich. In one of the tenements I would have accommodations for making soup on an eco-

nomical plan; this should be daily furnished to those of the tenants who might apply for it, at little more than the cost, which would be very inconsiderable; for this purpose a small sum must be deposited with the occupant of that tenement, who should purchase the materials, make the soup, dispose of it, and turn the proceeds into materials for the next supply. Beer and cider should be supplied in the same manner; hereby a check would be given to the use of ardent spirits, until those fire-brands would by degrees be extinguished or reduced to a spark among the tenants. To cherish cleanliness and good order, I would have a standing committee of the society, one of whom should visit the tenements once a week, and make his report; this committee might consist of thirteen, to visit in rotation; this arrangement would require but four visits in the year, from any one of the committee. By the reports made, those who kept their apartments in neat order, would be distinguished; to these I would propose making some honorary compliment, at a stated season of the year; say that on a new-year's-day, or on May-day, each tenant whose neatness had preferred a recommendation should receive a set of brushes, with a complimentary card from the society; these brushes would in many instances be handed down to the next generation, with the principles by which they were obtained. Little things, when managed with address, have a powerful effect, and this effect might be produced, as an incentive to estimable qualities, in a great variety of modes.

"Ah," said Mrs. Short Metre, "*sluts will be sluts—what's bred in the bone will never come through the skin.*"

My object, said the Doctor, is to prevent eruptions on the skin, from reaching the bone.

The *fifth* article of my proposition was to correct the education of their youth; for this purpose I would have two rooms in the tenement, calculated for the purpose of instruction; in the first should be taught plain sewing, and the first elements of reading and spelling; when a knowledge of these exercises should be advanced to a certain degree, the second school should be open to them,

where they would receive instruction in simple arithmetic, in writing and further advances in reading and spelling, which would constitute all the school exercises. The teachers in these schools should be some of the tenants, or those who were recommended in the books, provided such could be found as were sufficiently skilled for teaching; and the schools should constantly be open in the evenings, eight months in the year. The first school should receive children of both sexes, the second should be open half the time for one, and half for the other, giving three evenings in the week to each. In this second school all domestics in the city should have the privilege of receiving instruction gratis, provided their conduct had been such, as to give them the opportunity of shewing a ticket from the intelligence-office, and a permit from their employers. To the members of this school a lecture should be read at stated periods, say once a month, on the various duties of life, and the moral character necessary to be preserved for sustaining those duties with honor. These lectures should be composed and delivered by the young gentlemen of the society, by special appointment, or in rotation, excusing all who should decline.

But why, sir, said the lady, would you pitch upon the *young* gentlemen for delivering lectures, on subjects which must be much better understood by their elders.

That very circumstance, madam, constitutes one of my reasons, for the preference I should give to young men. We are too much indebted to the *errors* of life, for acquiring a knowledge of its duties; this proceeds from neglecting the early study of those duties. I will now suppose a young gentleman to be deputed by the society, to read one of those lectures; he receives the information from them, a month previous to the time at which that lecture is to be read; his ambition is excited to the study, by a wish to appear respectable in his performance, for ingenuity of argument, energy of style, purity of composition, and propriety of elocution. By the first he would be impelled to the study of duties incumbent in the various stations of life, a study much

more needed than practised. By the other particulars he would improve in a knowledge of those principles to which most eminent speakers are indebted for their reputation as orators. It is a natural supposition that the connections and acquaintances of the lecturer, would generally attend on these occasions, and sit as judges of his performance; this would call up his exertions, and while the youth he should address, would be receiving instruction, he would be making improvement, in a science which is too much neglected.

Another reason for my preferring young men for delivering these lectures, is this—instruction in composition and elocution, is bestowed only on those who enjoy the advantage of an academic education; this is a very limited portion of society. The knowledge of rhetoric is of two great importance to be circumscribed within bounds so contracted; youth should be more generally instructed in this requisite for legislators, particularly in a republic, where the road is open to all, for advancing to eminence: Now such an establishment as I have proposed, would be the means by which young gentlemen, who have not made this subject any part of their study, would discover their own deficiency; this discovery would lead them to the study, and to seek assistance; this search would ultimately lead to the introduction of lectures on rhetoric; and these lectures would undoubtedly tend to withdraw some, from dissipated habits to a pursuit, useful, honorable, and elegant.

It is wise in the body politic to incorporate with their public establishments, institutions which are calculated to exercise the activity, and gratify the ambition of young men, whereby to charm them from the paths of indiscretion, into the road of virtue and honor;—the measure I have proposed, would have some influence in producing this charm, and many others might be recommended, not less likely to have a similar effect; but instead of enumerating them, I will return to that class, who were the principal objects of the proposed lectures.

[*Bost. Mag.*]

HAPPINESS.

THERE is nothing more generally made the theme of meditation, nor is there any thing in Ethics less understood, than the *constituent principle* of real Happiness; of its consistence, and how it is to be obtained. There is no subject more universally, and with more earnest avidity discussed; and the zeal is laudable. It is no less than to attain that state, for which the universal Creator designed us; and the object is worthy the endeavor; still however, mankind have existed for the space of sixty-eight hundred years, and their ideas of its office are exceedingly limited. Notwithstanding the multitude of systems, and the confidential manner in which their authors point out

to us the manner of this attainment, they still have much to discover. Each description, and sect of men have their distinct opinions; "Happiness (says the miser,) why, who can be happy without riches? These bags of gold constitutes mine, where else is it to be found?" "Happiness (says the longing NICK GLEEFELLOW,) why truly I have heard of such a creature, and cannot conceive where she is to be found, if not in some bar-room corner, heating a poker." The *pretended* patriot recommends us to a fat office, "with bread enough, and to—waste," and the Parson, to Heaven. The coxcomb has his recipe for it; but I need not describe it; it will occur to every one. And I thought I had once discovered the secret, in the preface to a chemical dissertation, which gave so flattering a portrait of the *sublimity*, and grandeur of the science, that I was nigh made to believe that the goddess haunted a laboratory and I had already fancied my own filled with *crucibles, retorts, mineral, and vegetable exhalations, salts, acids and alkalines*; when the idea of my insignificance made me congratulate myself that I had not exposed the impudent representation of my mischievous fancy.

For my part, I have long since found the opinion that it exists only in description among those initiated in the principles of the world. It is found in the close of most novels and romances; but it is easier described than felt. Writers, who never experienced it, have portrayed those visionary articles of happiness, with all the minuteness and accordance of parts, which their ingenious imaginations could invent; yet, how seldom do we find the scene in reality, for as I said before, it is easier to describe, than feel it.

[*Egis.*]

THE LIBERTINE.

THE sex in general seem to coincide in one opinion, that the reformed rake makes the best husband; but they do not always recollect that there are various sorts of libertines. For instance, a young man who has been led to exceed the bounds of prudence, with respect to the fashionable follies of the day, if he possesses a good understanding and a good heart, when the heyday of youth is over, and the passions become calm, such a one may see his past errors in a proper light; and, if perchance, he should meet with an amiable and virtuous woman, whose mental qualifications capacitate her to become the companion of a man of sense, there is more than an equal chance of their experiencing as much possible happiness as this world can afford! But when a woman falls into the hands of a libertine, whose heart is corrupt, who is a gambler and a drunkard, what happiness can be expected? Is such a man capable of friendship, affection, or honor? Yet if this very vicious character is possessed of a handsome person, and genteel in his address, he may

easily captivate a young, inexperienced man, if he really admires her person: but alas! her happiness, if she marries him, will be but of short duration; for when his short-lived passion subsides, neither her sense nor her accomplishments will have any power to keep him from returning to his former pursuits. A man of a corrupt heart is not capable of a virtuous friendship; can a connection, founded in sentiments and affection, subsist but between persons who act upon the highest principles of virtue and honor?

THE FASHIONS.

LONDON FASHIONS—FOR SEPTEMBER.

The Promenade Dresses.

1. Round dress of white muslin, made high round the bosom, with a lace frill; long sleeves. A pink and white shawl of clear muslin. A gipsy hat of straw or chip, tied under the chin with pink ribbands; a rose in front.—2. Dress of white muslin, with lace tucker. Scarf shawl of clear muslin, lined with purple. Small straw hat, turned up all round, and tied under the chin with purple ribbands; flowers in front.

Nine Head Dresses.

1. A bonnet of black silk, trimmed with purple; short black lace veil.—2. A cap of white muslin, ornamented with pink bows.—3. A morning cap of white lace, with a purple Barcelona handkerchief pinned over the back part, and then under the chin.—4. A white beaver hat, turned up in front, and ornamented with a flower.—5. A dress hat of white silk, trimmed with purple; a purple and white ostrich feather in front.—6. A conversation hat of straw, lined and tied under the chin within with purple.—7. A small straw hat trimmed with purple; feather of the same colour in front.—8. An obli hat, tied under the chin with pink ribband.—9. A small bonnet of white satin, turned up on one side and ornamented with a white flower.

Observations.—The most fashionable colours are purple, lilac, pink and blue. Straw hats are still universally worn, as are scarf cloaks, lined with coloured silks. The piquet or leno muslins, worn over coloured silk, and trimmed with lace, are much approved for dresses.

PARISIAN FASHIONS—FOR AUGUST.

Ladies.—Muslins and crapes of the colours of white amaranth, and lilac are much worn in dresses which continue to be made with little intermission like *chemises*, fastened round the waist with cords of silk, or as frecks, lacing or buttoning behind down to the bottom of the skirt; instead of lace they are trimmed with broad white net round the sleeves, neck and bottom. No trains are worn; the gorgeousness of the

stately name of *haut ton*, is now exchanged for the light and aerial *costume* of the *petit figurante*. The petticoats are always of silk, and short; the bosom is much exposed, except in the morning, when are worn handkerchiefs with a collar resembling a shirt, composed of lace, white crape, or net, the collar trimmed with lace, buttons round the neck, with a band of rows of small beads of unwrought gold, which fasten in front with a round ornament of topaz, or cornelian, or a well finished medallion, or even a small portrait. The ear-rings are very large; flowers are used on the head, or small hats of white silk, decorated with flowers composed of little white or pink bugles. Clear muslin shawls are used, embroidered with crewels round the borders, with large wreaths of scarlet, or blue flowers, and spotted with the same colours all over; a sort of beautiful cloak has just been discovered, like a rich star in the hemisphere of fashion, composed of white lace; Madame Recamier has just brought it into vogue, it is fastened tastefully over one shoulder, with a red or white rose composed of cornelian, the shape beneath appears to much advantage.

Gentlemen.—Brown coats are as much the ton among the Parisian *beaux* as among those of Bond-street. The peach-coloured cassimere breeches that have lately been so much in vogue, have given way to a greenish buff. Nankeen gaters at Paris are entirely out of fashion. It is only in the morning that gaters are worn, and then they ought to be of black cloth, or of green or grey cotton. Boots are entirely exploded.

AMUSING.

"MY AUNT PEG."

IN the *Vicar of Wakefield*, Doctor Goldsmith describes Burchell in company with a couple of courtezans, assuming the manners and language of ladies of quality. The penetrating humorist, at the close of every sentence from these frail damsels, boasting intimacy with high life, emphatically and poignantly exclaims "Fudge!" When the ridiculous in manners, or the insipid in conversation and life, appears to *Tom Toledo*, whose nose is as curved as a fish-hook, by an inveterate habit of sneering, 'tis *Tom's* way to baptize the oddity—*My Aunt Peg*.

Now, whether *My Aunt Peg*, like Tristram Shandy's *Aunt Dinah*, having been guilty of some back-slidings in her youth, has forfeited her right to respect from the family; or, whether certain envious prudes, as is their wont, have leagued, and look prim against her, whenever she appears, she is degraded from the rank of gentlewoman, and now keeps low and contemptible company.

My Aunt Peg, like an English actress of scorched reputation, often exchanges the petticoats for breeches; and disguised in

male apparel, spouts farce and low comedy, in the *theatre universal*. Though she "has her exits and her entrances," and "plays many parts," yet critical spectators are always dissatisfied with her style of acting; her assumed, cannot masque her real character, and pit, box, and gallery, hiss "*Aunt Peg*."

Sauntering, last term, into a court of justice, I mingled with "the swinish multitude," and figured to myself a union of law and eloquence, in the charge to the jurors from the bench. The person speaking, for I actually mistook him for the judge, resembling Sancho Panza in the island of Barataria, rather than Buller, Hale, or Talbot, I plucked *Toledo* by the sleeve, and asked, if his honor's name were not *Dogberry*. By St. Mansfield, he deserves, when time and place shall serve, to be "set down for an ass." It is no Judge, says *Tom*; that broad and vacant starrer is—*My Aunt Peg*.

Dicky Dangler, the *Ladies' man*, plays three hours with my cousin Charlotte's thimble, and fancies that he is courting her. A wag in my neighborhood, a lover of *pepper pots*, observing this frivolous "man of lath," with an unthrobbing pulse, gazing sedately on the eyes of a fine girl, and praising her cherry lips, without a wish to *press* them, swears, that he is the very fribble of Shakespear; that

*Who kissed away his hand in courtesy;
This is the ape of form, monsieur the nice,
.....whom ladies call their sweet."*

And asks, in the phrase of Marlow, if I shall suffer my cousin to live with him, and be his love. No. A contract of matrimony between two *females*, is absurd, and not good in law; for doubtless, Dicky is—*My Aunt Peg*.

A literary friend, after a lonesome journey through a boorish quarter of the country, on his arrival at an inn, exults, when the waiter informs him, that the young fellow, entering the room, "has been to college." The conversation naturally turns upon books. Do you relish the belles lettres? Oh yes, I read *Rollin's Belles Lettres* last winter, and liked them mightily. The indignant traveller frowned—he was unconscious, that a degree in arts was frequently conferred on—*My Aunt Peg*.

When I was at the university—I beg that the world would suppose I mean Oxford, Endinburg, or Aberdeen; and not our college of Cambridge, for which I have a singular affection—if a lad were guilty of genius, a tribunal of tasteless tutors, professors, &c. would doom him to expulsion. What, said they, a man of genius in a *College*? It cannot, must not be.—Why Issachar, our strong ass, couching down between his two burdens, greek on one side, and mathematics on the other, will bray, and break bridle at the very sight of him. Yes, says Candour, their "worships and their reverences," are, in very deed—*My Aunt Peg*.

AN ESSAY—"CLEARLY!"

Whenever I see an old maid turn up her nose at the word *marriage*, and near her assert, "*a single condition the most felicitous*," I can hardly refrain from calling her a hypocritical, crabbed, dry-grained hag—*clearly!*

Whenever I hear a young lady maintaining, "*I want no sweet-heart—not I!*"—Alas! whispers I, how is this world given to *lying*!—Ten chances to one but she replies, *yes*, by a squeeze or a wink—*clearly!*

[We copy the following very singular advertisement from the Poughkeepsie Barometer of the 2d ult. We think the advertiser discovers an uncommon spirit of generosity by offering the thief a reward for his honesty.]

ADVERTISEMENT.

THE thief who took a linen shirt from a grass-plot, near the centre of this village, on the night of the 24th ult. will please to receive the cordial thanks of the *legal* owner, as there were at the same time, on the same plot, a considerable quantity of valuable linen and dimities, which the said thief was so obliging as to leave behind. And as a reward for his or her honesty in not taking the whole, FIVE DOLLARS will be paid to the person who took the shirt, on application to this office, and no prosecution commenced against them.

An old coquette and slanderer, is like a rose-bud in winter; the flowers and leaves are decayed, and nothing remains but the thorns.

A grandee of Spain, handing some refreshments to a circle of ladies, observed one with a most brilliant ring, and was rude enough to say, in her hearing, "I should prefer the ring to the hand." "And I," said the lady, (looking steadfastly at the glittering order suspended to the Don's neck,) "should prefer the collar to the beast."

"Can you recommend to me something," exclaimed a *ruby-nos'd* votary of Bacchus, to Fisher, of the Brighton Library, "that will be of service to a man of my complexion;"—"With a great deal of pleasure, sir," replied the auctioneer, bowing, and instantly presented to him a *cork-screw*.

Private Tuition.

GEORGE CORREL will attend Young Ladies and Gentlemen, at their respective houses, a few hours in the day, on moderate terms, for the purpose of teaching English Grammar, according to the system of Louth, Ash, Davis, or Murray: Also, Reading, Writing, Arithmetic, &c.

Those Ladies and Gentlemen who may please to honor him with their commands, shall be immediately attended to, by leaving their address with the Printer.

Lancaster, Nov. 6. 1804.

POETRY.

FOR THE HIVE.

TO LAURA.

THIS artless lay
Excuse I pray :
I wish, sweet Maid,
My love repaid !

6 Nov. 1804.

STREPHON.

EPIGRAM—To a Miser.

Iron is thy chest, and iron is thy door,
Thy hand is iron, and thy heart is MORE.

Doctor Aldrige's five Reasons for Drinking.

Good wine ; a friend ; or, being dry ;
Or—lest we should be bye and bye ;
Or—any other reason why.

NOVELIST.

ZIMEO.—A TALE.

[Concluded from Page 80.]

"SO saying, she redoubled her caresses. We swore, in presence of the great Orissa, to be united, whatever should be our destiny : and we gave ourselves up to numberless pleasures, which we had never before experienced. In the enjoyments of these, we forgot our slavery ; the thoughts of impending death, the loss of empire, the hope of vengeance, all were forgotten, and we were sensible of nothing but the blandishments of love. At last, however, the sweet delirium ceased ; we found ourselves deserted by every flattering illusion, and left in our former state ; truth appeared in proportion as our senses regained their tranquillity ; our souls began to suffer unusual oppression ; weighed down on every side, the calm we experienced was awful and dead, like the stillness of nature around us.

"I was roused from this despondency by a cry from Ellaroe ; her eyes sparkled with joy ; she made me observe the sails and the cordage agitated by the wind ; we felt the motion of the waves ; a fresh breeze sprung up, that carried the two vessels in three days to Porto-Bello.

"There we met Matomba ; he bathed me with his tears ; he embraced his daughter, and approved of our marriage. Would you believe it, my friends ? the pleasure of re-joining Matomba, the pleasure of being the husband of Ellaroe, the charms of her love, the joy of seeing her safe from such cruel distress, suspended in me all feeling of our misfortunes : I was ready to fall in love with bondage ; Ellaroe was happy and her father seemed reconciled to his fate. Yes, perhaps, I might have pardoned the monsters that had betrayed us ; but Ellaroe and her father were sold to an inhabitant of Porto-Bello, and I to a man of your nation, who carried slaves to the Antilles.

"It was then that I felt the extent of my misery ; it was then that my natural disposition was changed ; it was then I imbibed that passion for revenge, that thirst of blood, at which I myself shudder, when I think of Ellaroe, whose image alone is able to still my rage.

"When our fate was determined, my wife and her Father threw themselves at the feet of the Barbarians that separated us ; even I prostrated myself before them : ineffectual abasement ! they did not even deign to listen to us. As they were preparing to drag me away, my wife, with wildness in her eyes, with outstretched arms, and shrieks that still rend my heart, rushed impetuously to embrace me. I disengaged myself from those who had me ; I received Ellaroe in my arms ; she enfolded me in hers, and instinctively, by a sort of mechanical impulse, we clasped our hands together, and formed a chain round each other. Many cruel hands were employed with vain efforts, to tear us assunder. I felt that these efforts would, however, soon prove effectual : I was determined to rid myself of life ; but how leave in this dreadful world my dear Ellaroe ! I was about to lose her forever ; I had every thing to dread ; I had nothing to hope ; my imaginations were desperate ; the tears ran in streams over my face ; I uttered nothing but frantic exclamations, or groans of despair, like the roaring of a lion, exhausted in an unequal combat. My hands gradually loosened from the body of Ellaroe, and began to approach her neck. Merciful Orissa ! the whites extricated my wife from my furious embrace. She gave a loud shriek of despair, as we were separated ; I saw her attempt to carry her hands towards her neck, to accomplish my fatal design ; she was prevented ; she took her last look of me. Her eyes, her whole countenance, her attitude, the inarticulate accents that escaped her, all bespoke the extremities of grief and of love.

"I was dragged on board the vessel of your nation ; I was pinioned, and placed in such a manner as to make any attempt upon my life impossible ; but they could not force me to take any sustenance. My new tyrants at first employed threats, at last they made me suffer torments, which whites alone can invent ; but I resisted all.

"A negro, born at Benin, who had been a slave for two years with my new master, had compassion on me. He told me that we were going to Jamaica, where I might easily recover my liberty : he talked to me of the wild negroes and of the commonwealth they had formed in the centre of the island ; he told me that these negroes sometimes went on board English ships, to make depredations on the Spanish islands ; he made me understand, that in one of those cruises, Ellaroe and her father might be rescued. He awakened in my heart the ideas of vengeance and the

hopes of love. I consented to live : you now see for what. I am already revenged, but I am not satisfied until I regain the idols of my heart. If that cannot be, I renounce the light of the sun. My friends, take all my riches, and provide me a vessel—"

Here Zimeo was interrupted by the arrival of Francisco, supported by the young negro who had so suddenly retired upon the sight of his prince. No sooner had Zimeo perceived them, than he flew to Francisco. "O, my father ! O Matomba !" cried he, "is it you ? do I indeed see you again ! O Ellaroe !" "She lives," said Matomba ; "she lives, she weeps your misfortunes, she belongs to this family." "Lead me, lead me,"—"See," interrupted Matomba, shewing him Wilmot's friend,—"There is the man that saved us." Zimeo embraced by turns, now Matomba, now Wilmot, and now his friend, then with wild eagerness, "lead me," he cried, "to my love." Marianne, or rather Ellaroe, was approaching : the same negro, who had met Matomba had gone in quest of her ; she came trembling, lifting her hands and eyes to heaven ; and with tears in her eyes, in a faint voice, she could hardly utter,—"Zimeo, Zimeo." She had put her child into the arms of the negro, and after the first transports and embraces were over, she presented the infant to her husband.—"Zimeo, behold thy son ! for him alone have Matomba and I supported life." Zimeo took the child, and kissed him a thousand and a thousand times. "He shall not be a slave," cried he ; "the son of my Ellaroe shall not be a slave to the whites." "But for him," said she, "but for him, I should have quitted this world, in which I could not find the man whom my soul loved." The most tender discourses at last gave place to the sweetest caresses, which were only suspended to bestow these caresses on their child. But soon their gratitude to Wilmot and his friend engrossed them wholly ; and surely never did man, not even a negro express this amiable sentiment so well.

Zimeo, being informed that the English troops were on their march, made his retreat in good order. Ellaroe and Matomba melted into tears on quitting Wilmot. They would willingly have remained his slaves ; they conjured him to follow them to the mountain. He promised to visit them there as soon as the peace should be concluded between the wild negroes and the colony.—He kept his word ; and went thither often, to contemplate the virtues, the love, and the friendship of Zimeo, of Matomba, and of Ellaroe.

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